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The TAHRIK-i-Jadid

★

Editor :

NASEEM SAIFI

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SHAHADAT 1354 H.S. APRIL 1975 C.E.

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Maulana G.A. Farrukh talking to the Radio audience in Fiji

مولانا غلام احمد صاحب فرخ ریڈیو فجی پر تقریر کر رہے ہیں

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-I-JADID

RABWAH

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Editor

NASEEM SAIFI

NOT ONLY PRAYER

BUT A SORT OF BURNING TOO

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The Promised Messiah. peace be on him, says :

WHAT IS PRAYER (*Salat*)? It is a supplication which is full of burning and the intensity of feeling for getting what we are asking for. That is why it is called Salat, for, the asking demands a burning and heart-melting with an intense desire that Allah may keep the bad intentions and unhealthy feelings away from the heart and grant pure love through His vast generosity.

The word Salat signifies that it is not only the utterance of the words that constitutes prayer; the utterance of the words must be accompanied by the melting of the heart and a burning. God doesn't accept any prayer unless the one who prays feels that he is dying for what he is asking for. It is a difficult thing to pray and the people really do not realise this fact. There are a lot of people who write to me that they prayed for such and such things but there was no effect of their prayers and that being the case they begin to think evil of God and they are perished with disappointment.

They do not know that unless all the factors of prayer are put together, there can be no effect of the prayer.

(*Malfoozat Vol. IX, page 109*)

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KHUTBA

7-2-1975

The Promised Messiah has given us certainty

We must realise our responsibilities and pray to God for His help

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To begin with the Sermon Hazrat Khalifatul Masih III read out a passage from the writings of the Promised Messiah, peace be on him. In this passage the Promised Messiah says that the sin cannot overpower certainty ...

In fact the walls of certainty rise high to the skies and the satan cannot scale them. Whoever has become pure has achieved this position through certainty. It is certainty that enables a person to go through hardships with cheerfulness so much so that it removes a king from his throne and makes him don the garb of a *Faqir*. The certainty makes every hardship an easy affair and it makes the people see their God. Every Kaffara (atonement) is false and every *fidya* (for the sins of others) is meaningless ; every purity comes through certainty. It is certainty that makes a man avoid sin and takes him nearer to God and even puts him at a higher level of truth and steadfastness as compared with the angels. Every religion that is devoid of certainty is false.

Hazrat Khalifatul Masih remarked that "the last few months have been the days of worry and disorderliness and also the days of bearing hardships and cruelty with smiling faces These were the days of displaying whatever we have received from the Promised Messiah, peace be on him, and what we have got from him is certainty" Huzur said, "It is a great wealth that the Promised Messiah has given us. This certainty is linked with the belief that there is a God and the teaching of the Holy Quran is most beautiful and most perfect guidance. Also this certainty is linked with the fact that the Holy Prophet Mohammad, peace and blessings of Allah be upon him, is the greatest benefactor of humanity and his status has been mentioned in the words.

لو لاك لما خلقت الافلاك

i.e if the ultimate goal had not been the creation of the Holy Prophet Mohammad, this universe would not have been created at all ; there would have been no need to create this universe. In that case the manifestation of God would have taken some other form. God is Creator and this attribute of His would have never ceased to work but the form that the creation would have taken must have been different. The universe with which we are connected would not have existed - our universe is that about which God says that He is the Rab (Sustainer) of the Alamin (the worlds) and about which God Himself says that the Holy Prophet

Mohammad, peace and blessings of God be upon him, is the mercy for the universe."

He further said, "Our certainty is also linked with the fact that the promises of God are always fulfilled and one of the promises that He made with the Holy Prophet was that in the latter days He would raise a Mahdi from among the spiritual progeny of the Holy Prophet : this Mahdi would be the most beloved spiritual son of the Holy Prophet and he would form a Jamaat and that Jamaat would be granted the certainty that like this prophecy and promise, this Jamaat should believe that other prophecies and promises would also be fulfilled. It would present a most beautiful example of sacrifice for the supermacy of Islam all over the world."

Huzur remarked that this kind of certainty puts some responsibilities on our shoulders and these responsibilities are very great for it is we who have to remove the disorder from the world and it is we who have to present a life of peace and prosperity. "We do not take the Holy Quran like a talisman or something that has to be kept in a show case. It has been given to us to act upon its teachings If we do not act upon its teachings and we do not benefit from it then we must know that we have not gained anything from it. The Promised Messiah says that the teachings of the Holy Quran draw our attention towards two main things and they are : We must do our duty towards our God and we must do our duty towards our fellow beings. These duties have been mentioned in the Holy Quran and we must fully realise what they are. So far as these duties are concerned it can be said that they include, good morals, sympathy for others. The people have looked at us with wonder, for we have been bearing the hardship with a cheerful countenance ; it is our certainty that enabled us to do that. We know that we have been created to serve others and this service must be given with smiles and not frowns. The Promised Messiah says that those who do not pray for their enemies have their faiths in a shaking position."

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Before closing Huzur told the Jamaat to keep on smiling and continue - as long a God wills it - to bear hardships and pray for those who cause us pain.

Human conscience protests against the great injustice being done to the people of Kashmir

If the Human plans do not succeed, God's destiny will certainly grant their rights to the Kashmiris.

Friday the 28th of February, 1975 was observed as a Hartal day by the people of Pakistan and Azad Kashmir as well as all the world over by the Pakistanis and the Kashmiris.

Here at Rabwah, Hazrat Khalifatul MasihIII in his Friday Sermon dealt with the serious situation through which the Kashmiris are passing. He remarked that the rights of the people could not be with - held for all the times. If the human plans did not succeed Allah's destiny would definitely come to the help of the people of Kashmir,

he said. Huzur delved into the history of this problem and said, "We are today protesting against the cruel treatment that is being meted out to these brethren of ours. The rights of the Kashmiris must be given to them. It is they and they alone who can decide as to with whom they want to be. We should also continue praying for them for it is not only human efforts that solve the problems ; the help of God must be sought. The most important aspect of human effort is that the conscience of the world must be awakened and everybody in the world must be told that the peace and prosperity of a nation cannot be grabbed for all the times.

FAITH

I know you are always with me
And I also know
that you are my help and support
But tell me why
at times I feel shy
of none, but myself
Everything around
is strong and sound
it looks at me with hate and
wrath
and pitches itself in my path
as if it'll not let me go
what happens to me, I don't know
Please put your hand on my back
that Faith in Thee I may ne'er
lack

Eness

Muslim Sunrise

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The Ahmadiyya Mission in Fiji is with the grace of God making steady progress. It is gaining more members and helping the generality of the Muslims in various ways to achieve their due status in the progressive society of today.

Headed by Maulana G.A. Farrukh it is actively preaching the message of God and it is trying to convince the non-Muslims that the only religion that can solve the problems of today is no other than Islam ; it is only Islam whose teachings can help mankind in all walks of life.

Recently this Mission has started the publication of a quarterly - The Muslim Sunrise - with a view to acquainting the people in a larger circle, with the teachings of Islam. Though small in size it is a beautiful publication and attracts the attention of the readers to its pithy articles. Some of the topics dealt with in the first issue are : Life of the Holy Prophet, The Holy Prophet in the Bible, Love for the Holy Prophet, A grand project and Gift to the Prince of Wales.

The publication also reproduces the pictures of the laying of the Foundation stone of the Fazli-Omar Mosque at Suva.

We congratulate Maulana Farrukh for this noble effort of his and we wish the publication a successful continuation and useful service to the public of the Fiji Islands as well as other parts of the world.

Tahrik-i-Jadid

ARABIC FOR ALL

A ten day Arabic class was inaugurated at the Jamia Ahmadiyya, by Maulana Abul Ata, formerly Ahmadiyya Missionary for the Middle East and at present Nazir Islaho-Irshad (Ta'limul Quran), on the 11th of March.

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This class was meant to teach basic Arabic to the general public of Rabwah.

Maulana Abul Ata who addressed the Class in Arabic drew the attention of the audience to the Hadith of the Holy Prophet Mohammad, peace and blessings of God be upon him, wherein he is reported to have said that the people should love the Arabic language for three reasons, (1) that he himself was an Arab, (2) Arabic is the language of the Holy Quran, (3) The inmates of the paradise will speak in Arabic language.

He also stressed the point that the Promised Messiah, peace be on him, had, in this Age proved to the world that the Arabic language is the mother of all the tongues of the world and had also exhorted his followers to learn Arabic language. He closed his address with the prayer that all the participants - the teachers as well as the students - be blessed with favours from God the Almighty.

The first lesson was taught by Maulvi Nurul Haq Tanwir, a Professor of the Jamia.

A printed copy of the Arabic Lessons was later on distributed among the students.

ISLAM

THE HOPE AND VICTORY

When you begin
all your within
is without sin

but worldly desire
creates an empire
we call it : the fire

is therefore a hope
to destroy the dope
of being so proud ?
of hate from without ?

my dear, when true love
sinks from the above
all manly sin
leaves his within.

and nothing remains
but HIS words like chains

QURAN is your freedom
QURAN is your love
your only kingdom
if your love is above

Hadayat Ullah

OBEDIENCE—A MUST

Hazrat Muslih Maud says :

Everything that has to be done has a way of its own and it must be done according to that way and no community in the world can make progress without adopting those ways. One of the ways that has to be adopted for the progress of the community is that all the workers of the Jamaat must be obedient. Unless and until they are obedient and are prepared to carry out the behest of their superiors, the Jamaat cannot make any progress. That is why it is most essential that the workers of the Jamaat must have the spirit of obedience. The Holy Prophet, peace and blessings of Allah be upon him, says : Digitized by Khilafat Library Rabwah

من اطاع امیری فقد اطاعنی ومن عصی امیری فقد عصانی

i.e. He who obeys the Amir appointed by me, obeys me and he who disobeys the Amir appointed by me, disobeys me. But human nature has many shortcomings like telling lies, doing evil things, laziness, making fun of others and hurling accusation on them; it also has tendency, in the case of some people, to avoid obedience and whenever they are instructed to do something that they dislike, they begin to fly in the face. It is not possible to clear the Jamaat completely, from this type of people, but this also is not possible that the Jamaat should go on tolerating this kind of people. It is true that somebody may have this habit and by nature he is compelled to adopt this attitude - that is whenever he is told by an Officer to do something he is ready to attack him and to bite him. But if he is compelled by his nature to do so, the Jamaat is also compelled to keep such people away from the activities of the Jamaat.

There are many reasons for a person to be inclined to disobedience. May be he belongs to a family generally held in high respect and that makes him lose his head, he is tempted to think that nobody can issue any instructions for him. Sometimes a person may be sick and that makes him peevish. Or it might be due to the fact that he is proud and arrogant and feels that he is so great a learned person and so wise that no one has the right to give him instructions. There might be some people who are mentally disturbed that if they are asked to do something, they would be prepared to do it only if they are made wholly and solely responsible for it, which in other words means that they cannot work along with others or under the supervision of others.

"INVITATION"

TO GIVE TO A FRIEND

ASK FOR IT FROM :

MANAGING EDITOR,
Monthly Tahrik-i-Jadid Rabwah

HOLY QURAN ON RESPECT OF AUTHORITY

Digitized by Khilafat Library Rabwah

Tashahud and Suratul Fatiha.

You might have heard your friends say, or even you might have said it yourself so very often, that all the religions are alike. After all, no religion urges the people to do evil. All of them exhort their followers to go ahead in virtues. Yes, it is an undeniable fact that all the religions are alike but it is true only to a certain extent. How do they exhort the people to do good and how much stress they lay on it, also, how much do they influence their followers or those who come in contact with them, are the real things that bring about the differences or distinctions in religions. The religion that was brought by Moses was quite good. He exhorted his followers to do good, but we are told that at a certain stage they told him that he and his God should go and fight and they would wait till a victory had been won. On the other hand, the followers of the Holy Prophet Mohammad, peace be on him, told him that the enemy could not approach him until they had been trampled down and at another occasion they said that they were quite prepared to dash their horses into the sea if the Holy Prophet desired them to do so.

So, although all the religions exhort their followers to do good and in that all of them are alike, the difference and distinction comes in from the way exhortation is made and the stress that is laid and the impression those exhortations make on the hearers.

I have to talk today about the respect for authority as taught by the Holy Quran. Before I begin my subject I must declare that all the religions have taught their adherents to respect the authority. None of them says that you should disobey those who are in authority or you

should revolt against them. Thus my subject in its fundamental truth is not exclusive to the religion of Islam or the Holy Quran. But I wish you listen attentively and while listening try to compare what I say, with other religions. It will actually seem that respect for authority is an exclusively Islamic topic.

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We should remember that there are two ways in which a Prophet or a Reformer teaches his followers. One, by his example, and two, by his words of advice or by the words that are revealed to him I am going to deal with the words that were revealed to the Holy Prophet Mohammad, peace be on him, and to show how Muslims are asked to show respect to the authority.

The first man who was given authority in the land was Adam. This is what we read in the Holy Quran about him and his authority.

و اذ قال ربك للملئكة انى جاعل فى الارض خليفة قالوا اتجعل فيها من يفسد فيها و يسفك الدماء و نحن نسبح بحمدك و نقدس لك قال انى اعلم ما لا تعلمون -

The translation : And when thy Lord said to the angels : 'I am about to place a vicegerent in the earth,' they said : "Wilt Thou place therein such as will cause dirorder in it, and shed blood—and we glorify Thee with Thy praises and extol Thy holiness.' He answered : 'I know what you know not.'

And He taught Adam all names, then He put the objects of these names before the angels and said : 'Tell me the names of these, if you are right.' They said : 'Holy art Thou! No knowledge have we except what Thou hast taught us ; surely, Thou art the All-Knowing, the Wise.' He said : 'O Adam, tell them their names ;' and when he had told them their names, He said : 'Did I not say to you, I know the secrets of the heavens and of the earth, and I know what you reveal and what you conceal.' And remember the time when We said to the angels : 'Submit to Adam,' and they all submitted. But Iblis did not. He refused and was too proud ; and he was of the disbelievers. (2 : 31-35)

So that was the first authority set up in the land and the first command God issued in respect of that authority. He wanted him to be obeyed And there is a lesson for us. We have to obey the authority. As the last verse states the angels obeyed and the Iblis disobeyed. Why ? He was proud. He thought he was better than the person whom God had installed in the position of authority. In fact that is always the reason for disobedience. Some people feel that the authority is not competent enough or that they are better.

In connection with the same incident we read in another place of the Holy Quran :

اذ قال ربك للملئكة انى خالق بشرا من طين فاذا سويته و نفخت فيه من روحى فقعوا له سجدين - فسجد الملئكة كلهم اجمعون - الا ابليس استكبر و كان من الكفرين - قال يا ابليس ما منعك ان تسجد لما خلقت بيدى استكبرت ام كنت من العالين - قال انا خير منه خلقتنى من نار و خلقته من طين - قال فاخرج منها فانك رجيم -

Translation : When thy Lord said to the angels, 'I am about to create man from clay. And so when I have

fashioned him in perfection, and have breathed into him of My Spirit, fall ye down in submission to him, So the angels submitted, all of them together. But Iblis did not. He behaved proudly, and was of those who disbelieved. God said, 'O Iblis, what hindered thee from submitting to what I have created with My two hands? Is it that thou art too proud or art thou really of the exalted ones? He said, 'I am better than he. Thou hast created me of fire and him Thou created of clay.' God said, 'Then get out hence, for, surely thou art rejected.' (38 : 72-78)

Here Iblis is made to say quite clearly that he being better than the authority that was set up by God would not obey him. And that in fact is always the delusion of those who disobey the authority. But as Iblis became rejected, so must happen to everybody who does not pay due respect to the constituted authority.

Since the creation of this world, Iblis is being cited as an example of proud and disobedient people and everybody likes to dissociate himself from him.

In addition to citing this instance, we have many other verses dealing with this subject.

Here is one :

يا يهاالذين آمنوا اطيعوا الله و اطيعوا الرسول و اولى الامر منكم فان تنازعتم فى شئى فردوه الى الله و الرسول ان كنتم تؤمنون بالله و اليوم الاخر ذلك خير و احسن تاويلا ـ

O ye who believe : obey Allah, and obey His Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allah and His Messenger if you are believers in Allah and the last Day. That is best and most commendable in the end. (4:60)

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This verse is quite clear on obeying the authority. But unfortunately some of the Muslims have got it quite wrong. They think that the authority only means a Muslim authority. I need not go into the details of this question. The practical life belies such wrong ideas. Authority means anybody placed in the position of authority whatever his religion.

The companions of the Holy Prophet Mohammad, peace be on him, were told :

يايهاالذين آمنوا لاترفعوا اصواتكم فوق صوت النبى ولا تجهروا له بالقول كجهر بعضكم لبعض ان تحبط اعمالكم و انتم لا تشعرون ـ

O ye who believe ! raise not your voices above the voice of the Prophet, and speak not aloud to him, as you speak aloud to one another, lest your works become vain while you perceive not. (49 : 3) Authority really deserves that respect should be shown and voices must be lowered. That is what the Holy Quran teaches.

The nearest authority is that of the parents and God has mentioned this authority also in the Holy Quran. This is what we read :

و وصينا الانسان بوالديه احسنا حملته امه كرهاً و وضعته كرهاًوحمله وفصاله ثلثون شهراً حتى اذا بلغ اشده و بلغ اربعين سنة قال رب اوزعنى ان اشكر نعمتك

التی انعمت علی وعلی والدی و ان اعمل صالحاً ترضه و اصلح لی فی ذریتی انی تبت الیك و انی من المسلمین -

Translation :

And We have enjoined on man to be good to his parents. His mother bears him with pain, and brings him forth with pain. And the bearing of him and his weaning takes thirty months. (46 : 16-19)

The last two verses say that he who does not respect his parents will receive punishment.

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Thus from the smaller circle of family to the larger circle of a nation the Holy Quran guides us as to how authority should be respected and obeyed.

As the last word of this talk I should like to say that there could be no greater measure for impressing upon the people their duty towards the authority than calling the religion by the word 'submission' that is what Islam means.

Islam means submission. Everybody who follows Islam should be able to realise better than all others that the very essence of religion is respect and obedience.

May God enable all of us to become really submissive or in other words to become good Muslims. Amen.

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Notes & Comments

The Holy Quran

Hazrat Muslih Maud, may God be pleased with him, commenting upon the verse :

الشيطن يعدكم الفقر و يامركم بالفحشاء

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draws the attention of the Jamaat towards the fact that the Satan tries to make the people believe that if they made sacrifices in the way of Allah they would be deprived of things and be the losers ; in the case of the true believers he fails utterly and to his disappointment finds that they make still greater sacrifices and continue marching forward on the path that leads to the pleasure of their Creator.

Hazrat Muslih Maud says : The Satan frightens you of deprivation, whether it is deprivation in respect of wealth or life or hundreds of other types of sacrifices, he tells you that if you spend in the way of Allah nothing will be left with you to fulfil your own needs, you will become destitute and stand in need of begging from others. Or if you will offer your life as a sacrifice you will be ruined. On the other hand if the occasion is that of indecency and of some evil deed, he encourages you to spend lavishly. In other words it can be said that if the occasion is a good one, he becomes a sympathetic adviser (to tell you that you should not spend) and if the case is the other way round he tells you to move forward.

So far as sacrifice is concerned the believers as well as the disbelievers, both of them, make sacrifices. The difference is that the believer makes sacrifices for the sake of God while the disbeliever makes sacrifices for things which take a man away from God.

In other words it can be said that the satan promises pleasure and comfort and wealth and tells the people not to spend in the way of God so that they may become wealthy and they may be able to build big edifices and amass wealth. But what really happens is that these people are pushed into poverty, for, those who do not look after their poor brethren (for they are so grossly engaged in their own pleasure) are doomed to be ruined ; this fact can be easily proved by looking at the dead nations.

That is why God says that though the Satan promises good things the result invariably is deprivation and poverty leading towards destruction and humiliation.

The words و يامركم بالفحشاء indicate that the things towards which the satan calls are obviously evil. The word Fuhsh فحش points to the evil the bad effects of which are well known. Fuhsh also means niggardliness. Thus it could also mean that he tells you to be niggardly whereas this quality is a bad one ; the Arabs

were especially opposed to being niggardly. The verse could also mean that the satan always tells the people to do evil deeds which also would drag a man into a lower status.

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On the other hand the verse says :

و الله يعد كم مغفرة منه و فضلا

that is God calls towards forgiveness and favour. That is, He would cover up or remove shortcomings and would grant you His favours more than ever before. The forgiveness mentioned in this verse refers to the forgiveness that comes from God Himself and it is not only forgiveness, it adds His favours too. In other words He will grant you greater success and open the doors of His blessings.

Tafsir Kabir, Suratul Baqarah

Where's Jesus

The MSA News V. 3, No. 11 (Nov. 1974) of the Muslim Students Association, Gary, Indiana, U.S.A. writes on page 6, "The Quran places Jesus (P) among the most honoured and revered prophets of God. Like other major messengers of God, his claim of receiving divine revelation from God was supported by certain 'miracles' appropriate to his time and environments. The mission of Jesus (P) was limited to the 'children of Israel' and continued a revival of the spirit of the authentic teachings of Moses (P) and other prophets.

Fearing the loss of their positions and their worldly gains, it was the religious leaders who led the opposition, distortion, and suppression of the noble mission of Jesus (P) to the point of plotting to have him crucified. According to the Quran, the plot failed, Jesus (P) was not crucified but it was made to appear to them Details as to how Jesus (P) was saved are not specified. There is evidence in the Quran, however, that his death was natural and God raised him up unto himself' which in Quranic usage could refer to the raising up of the soul or status."

When the Founder of the Ahmadiyya Jamaat first told the people that Jesus had not died on the cross and that he had actually died a natural death and the raising of Jesus to God actually meant that his status was raised, the people rushed to declare him a Kafir. Now everybody believes that that is the only correct interpretation of the verses of the Holy Quran which refer to this incident.

The Founder of the Ahmadiyya Jamaat also said that within three centuries from his advent those who wait for Jesus to come back from the skies will be totally disappointed for no Jesus will ever come from there. And then they will realise that the claim of the Founder of the Ahmadiyya Jamaat that he is the Messiah who was promised by God is true.

SEMINAR

Maulana Mohammad Ishaque Soofi was also one of the Speakers at the Seminar held at the Jamia Ahmadiyya on 17th to 19th February 1975.

Portugal asks Vatican To Loosen Divorce Laws

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The Washington Post, Dec. 8, 1974.

By Christopher Reed

The Observer

LISBON—Portugese diplomats are negotiating privately with the Vatican for a revision of the country's concordat with Rome, which prevents divorce for couples married under church supervision.

Under an official "plan of action" just made public, the Ministry of Justice is investigating the possibilities of divorce by mutual consent and reform of legal grounds for divorce. Some lawyers are arguing that it is not even necessary to revise concordat, since it is unconstitutional under Portugal's Civil Code of 1960 in its reference to divorce.

All this means that legislation permitting divorce for church-wed couples is inevitable, leaving Spain and the Irish Republic as the last two nations in Europe with rigid anti-divorce laws. The question here would seem only to be one of time.

The 1940 concordat out-lawing divorce for Roman Catholics married by a priest caused a number of social problems, including an estimated 700,000 illegitimate children born to couples "living in sin" because one or both cannot divorce a previous partner. Altogther it is estimated there are more than a million illegitimate children in Portugal under this definition—one in nine of the population—representing the world's fourth highest per capita figure after Spain, Italy and Brazil.

Both the unmarried couples and their offspring thousands of whom are mature adults, suffer discrimination at official and unofficial levels. "Wives" in illicit partnerships often have to suffer the humiliation of being declared "housekeepers" or "maids" to quiet gossip and ease family tax problems, and illegitimate children have difficulties advancing in establishment type jobs.

The influential National Pro-Divorce Movement, which recently collected 13,5000 signatures supporting divorce reform in three days claims that the state and the church connived in making state weddings unattractive and divorce almost impossible. Statistics show that in 1960 there were 6,422 marriages and only 749 divorces. In 1973 there were 14.979 marriages and even fewer divorces—604. A change in the concordat is expected to result in 100,000 applications for divorce.

The oragnization's leader, Armando Oliveria Soares says : "Register offices in the country areas are tucked away in obscure buildings and there is no provision for any ceremony. It's like going to a bank, just a form handed over a counter. And, particularly in the north, priests have been known to denounce by name from the pulpit couples who have dared to have a civil marriage."

The minimum age for marriage for girls in Portugal is 14, for boys 16 and no-body can initiate divorce proceedings before the age of 25. Soares quotes the worst possible case of a girl who might be forced into marriage at 15 because she is pregnant. Even if she suffers consistent mistreatment, the age limit for divorce proceedings would have to wait until she is 27 or 28 before a divorce could be finalized.

THE MESSAGE OF AHMADIYYAT

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There are some people who think that the Ahmadis believe that all those who do not join the fold of Ahmadiyyat are doomed to go to hell. But this also is an idea based on ignorance or enmity. We definitely do not believe that all the non-Ahmadis will go to hell. Rather we are of the opinion that it is quite possible that somebody may be an Ahmadi and yet go to hell, just as this also is possible that somebody may not be an Ahmadi and go to paradise, for, going to paradise does not demand a lip profession. People can go to paradise only if they fulfil quite a number of responsibilities. In the same way it is not mere refusal (to accept the truth) that leads one to the hell, rather there are many other things that become the cause of one's going to the hell. Nobody can go to hell unless truth has been satisfactorily proved to him, even though he may be rejecting the greatest truth. The Holy Prophet, may peace and blessings of Allah be upon him, says that those who die in childhood, or those who live on the top of the mountains or in jungles or those who are so old that they have lost consciousness of the right and the wrong or those who are mad - these people will not be questioned on the day of judgment rather on that day a prophet will be sent to them and they will be given an opportunity to believe or disbelieve in him. That will decide their fate in connection with going to paradise or hell.

It is therefore quite wrong to say that the Ahmadis believe that whoever does not join the fold of Ahmadiyyat will go to the hell. So far as salvation is concerned the Ahmadis believe that whoever knowingly avoids truth or does not believe in it even when it has become clear to him, will be questioned, but even such a person may be pardoned by God. It is not we who are the distributors of His Mercy. A slave cannot hold the hand of his Master from showing generosity to the people. God is our Master and our King. He is our Creator and we are for Him. If His wisdom, Knowledge and Mercy wish to pardon someone who it might seem outwardly does not deserve forgiveness, who are we to hold His hand and withhold His forgiveness.

The fact is that the Ahmadiyya ideology about salvation is so extensive that some of the Maulvis (non Ahmadi Maulvis) have dubbed the Ahmadis Kafir on this very account For, we believe that nobody will suffer an eternal punishment, neither the believers nor the Kafirs. The Holy Quran says :

رحمتی وسعت کل شیئ

i.e. My Mercy encompasses everything, and then again it says :

امہ ھاویہ

The relationship between the hell and the Kafir will be like that of the mother and the child. Again it

says :

و ما خلقت الجن و الانس الا ليعبدون

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i.e. I have created all the Jinn and the human beings to be My *Abd* (worshippers). In the face of these and many more verses of the same kind, how can we say that the Mercy of God will not cover those who go to the hell and the inmates of the Fire will never come out of the womb of the hell. We ask again, how can we believe that these people will always remain the *Abd* of the Satan and will not ultimately become the *Abd* of God. Indeed how can we believe that God's sweet voice uttering the words :

فادخلی فی عبادی و ادخلی جنتی

will never be heard by them.

There are some people who suspect the Ahmadis in connection with the Hadith and say that the Ahmadis do not believe in the Hadith and some others say that they (the Ahmadis) do not fall in line with the jurisprudents. Both these things are untrue.

Minister satisfied with work of Ahmadiyyan Medical Mission

The Minister of Health and Labour Mr. Kalilou Singhateh, has expressed satisfation in the work of the Ahmadiyya Medical Mission in the Gambia. Mr. Singhateh made this statement on Saturday following a visit he had made earlier last week to the Mission Medical headquarters at Picton Street in Banjul during which he was accompanied by the Chief Medical Officer, Dr. P.J.N. Dow and the Commissioner of Labour, Mr. T.B. Foon.

The Minister after having been shown round the various sections of the headquarters expressed his conviction that the Mission no doubt filled an important gap in the Gambian community.

(The Gambia News Bulletin
28th, January, 1975)

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ACCEPTANCE OF HAJJ

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Qadian and Rabwah are, so to say, the servants of Mecca. Those who serve Qadian and Rabwah are perfectly convinced that Hajj is a pillar of Islam and it can be performed nowhere except in Mecca. Whether they are allowed to go there or not, there is no-body on this earth who can shake their faith in Mecca being the rightful place for Hajj. Those who accuse the Ahmadis of substituting a visit to Qadian or Rabwah for Hajj in Mecca are deceiving themselves and the world at large. This, they take as one of the reasons for dubbing the Ahmadis, non-Muslims. But let them speak out what have they to say about the incident mentioned in the following passage which has recently appeared in the Muslim Digest (Dec. 1974) published in South Africa. This Magazine is said to have been founded by the father of our M.N.A. Ahmad Shah Nurani (How far it is correct, we don't know).

The Muslim Digest says :

IT WAS THE SEASON OF HAJJ. Thousands of Muslims assembled at Arafat from different parts of the world. Kings and Faqirs stood on the same level, felt the same divine presence and uttered the same earnest words : "HERE AM I MY LORD, HERE AM I, ARRIVED AT THY GATE". As the sun went down the horizon, the pilgrims swarmed towards Muzdalifa. All had left Arafat except one man ; ZUN-NUN, the great saint of Egypt, was still there — buried in deep meditation. Suddenly there flashed across the mind of the saint ZUN NUN the vision of Ahmad Ashkak, a shoemaker of Damascus Further the saint ZUN-NUN heard someone say that among all the pilgrims assembled in Arabia that season, the Hajj of Ahmed Ashkak was accepted first though he did not come to Mecca at all. This wonder made the saint ZUN-NUN to proceed to Damascus, and enquire from Ahmad Ashkak. Did you go for pilgrimage this year ? "NO" Ahmed Ashkak replied. Why ? What was the trouble ? ZUN-NUN asked. Ahmed Ashkak replied, 'That's a long tale'. For the last forty years I was cherishing the desire of going to Mecca to perform Hajj, and throughout all these years I had been saving something for the purpose. I was ready this year to go for Hajj, but an event occured and upset my plan.

"One day I sent my young son to my neighbour's house, he came weeping. Asked the reason, He replied they were eating meat, I asked

(*Continued on page 24*)

ABDUL TALKS TO A PASTOR

BY ENESS

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While visiting his friends at the college, the Pastor found three students arguing in one of their rooms. The first discussion was reported by the Editor-in-Chief of the *African Challenge*, a monthly magazine of a Christian Mission. The second discussion is now reported by the Editor-in-Chief of *The Truth*, a weekly, published by the Ahmadiyya Mission, Nigeria.

THE DISCUSSION

Abdul : Hello, Pastor, very glad to see you again. You said something last time, and to tell you the truth, your words have been ringing in my ears since then.

Pastor : And what was it? I am glad you listened to me very attentively.

Sam : You know Pastor, Abdul is very much interested in religion. The only trouble is that he seems to be doing it too much; he prays five times a day.

Pastor : Well, well, let us not deviate from the topic under discussion. Mr. Abdul! what words of mine have been ringing in your ears?

Abdul : You said last time—and you were talking about resurrection—that it was just as important as the death of Christ. These words seem to be very true. I should even like to say that the death of Christ is much more important than resurrection.

Sam laughed and Kofi also joined him in the laughter.

Kofi : I am glad you said so.

Pastor : Of course, if you like to put it that way.

Abdul : You see what I mean is that resurrection is only a corollary to the death of Christ. You don't believe that Christ came to be resurrected. What you believe is that Christ came to die for the sins of men. Isn't it that?

Pastor : It *is certainly so*. Christ came to die for us—for me, for you and for everyone.

Abdul : I should like to be excluded from this category.

Kofi : Pastor, would you like to exclude Abdul?

Pastor : I can never do that ; Christ came to die for all of us ; and Abdul, whether he believes in Christ or not, is one of those for whom Christ came to die.

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Abdul : I do not think we should introduce new topics. My belief in Christ is not the point at issue at this timc. However, you ought to know that I believe in Christ as a great prophet of God.

Sam : Let us come back to resurrection.

Abdul : I think we should first tackle the death of Christ.

Pastor : What have you to tackle there. Don't you believe that Christ died ?

Abdul : Yes, I do. But you know I am one of those who believe that Christ died in Kashmir. I do not believe that he died on the cross.

Pastor laughed ; Sam laughed ; Kofi laughed.

Pastor : How can you reject the evidence of the Bible, and thousands of others who lived in the days of Christ and who knew full well that Christ died on the cross ? Do you think they would have put a living man in the grave, I say.

Abdul : Well, I do not disbelieve the people, but I believe in God more than I believe in the people. If God says that something will not happen to somebody, then, nobody can persuade me to believe that that thing will happen to that particular person.

Sam : You are quite right.

Kofi : I agree with you in toto.

Pastor : (a little surprised) But what do you mean by that ? God never said that Christ would not die on the cross.

Abdul : I think, He did.

Pastor : Did he say it in your Holy Quran which was written by your prophet six hundred years after Christ ?

Abdul : Pastor ! I would like to discuss things only in a friendly atmosphere. If you are not serious, or you want to make fun of my religion. well, the discussion will not proceed.

Pastor : (looking at Sam and smiling) I did not mean to offend you. But if you don't like my words —well, I am sorry.

Abdul : Have you read verse 23 of chapter 21 of Deuteronomy ? This is what it says : "for he that is hanged is accursed of God." Let me tell you, Pastor, that I believe Christ to be a righteous man of God and I can never say that he could become accursed.

Pastor : But do you know that St. Paul said that Christ became a curse for us to carry away our sins ? He said this in his epistle to the Galatians : "Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written..."

Abdul : I am afraid I can't agree with you, or shall I say, with these words of Paul—if they are really the words of Paul.

Pastor: What do you mean by that ?

Sam : Do you mean that somebody else has put these words in the Epistle of Paul ?

Abdul: I am not talking about the interpolations in the Bible. Let me

tell you what I mean. Paul says: "Where-fore ..."

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Sam : Where does Paul say that ? Please quote ;

Pastor: Indeed, you must quote.

Abdul: (Laughing) Paul says in his first Epistle to Corinthians (chapter 12, verse 3) "Wherefore I give you to understand that no man speaking by the spirit of God calleth Jesus accursed".

Sam : Let me bring my Bible, and see if what you say is correct. (Sam brings his copy of the New English Bible and reads), "For this reason I must impress upon you that no man who says, 'A curse on Jesus' can be speaking under the influence of the spirit of God."

Kofi : There seems to be some difference between the two references.

Pastor: It is only a change of words. Meanings remain the same.

Abdul: Whatever the case. you have now seen that it is not correct to say that Christ became accursed to carry away our sins.

Pastor: You don't seem to understand it. But tell me, is that the only thing that stands in your way of believing that Christ died on the cross ?

Abdul : No. That is only one of many things. Though, I must say that this is one of the important things. Do you know that the Pharisees and the Scribes asked Jesus to show a sign to them ?

Sam : Yes, I know that. I am glad you made mention of that part of the New Testament.

Pastor: And, Abdul, do you know what Christ said ?

Abdul : Yes, He said, "An evil and adulterous generation seeketh after a sign :

And there shall no sign be given to it, but the sign of prophet Jonas : For as Jonas was three days and three nights in the whale's belly : So shall the son of man be three days and three nights in the heart of the earth." Matthew 12 : 40

Pastor : And on the third day Christ came out alive from the heart of the earth.

Abdnl : There is no doubt about it. But what this prophecy actually says is that he would go into the heart of the earth alive. Had Jonas gone into the belly of the whale after having died, Jesus also could have died before entering the heart of the earth, and it would be said that the prophecy was fulfilled.

Sam : Looked at Abdul with great surprise.

Abdul : Sam ! I could see that.....

Pastor : No. I don't think Sam is impressed by your argument. Christ, he knows, went into the heart of the earth after having died on the cross .. Had he not died, how could he have been laid in the grave ? Do they put the living people in the grave ?

Abdul : But perhaps you do not take note of the circumstances in which Christ had to be kept in the sepulchre. You know it was not a grave of the kind that we have in our cemetries. It was like a room. I have been told by our Missionary that he also entered it ; in fact there were

two other persons who went into that sepulchre with him and the *three stood* inside to see how it looked to be inside it.

Sam : And.....

Abdul : I have not finished yet. I should also like to tell you that if they really knew that Christ had died and they had buried him in the sepulchre why did they go to the sepulchre to anoint him. Do the people anoint the dead persons after burial ? And moreover, why should the sepulchre be sealed ?

Sam : There you are.

Pastor : Well, I think you have to be told that Jesus had prophesied that he would rise on the third day.

Abdul : But did the Jews believe in this prophecy ? They certainly did not.

Pastor : You know they feared that his disciples might come and steal him away and say that he had risen up.

Abdul : Strange. Had the disciples done that, don't you think, the Jews had every right to ask that if Jesus had risen, he should be shown to them. Let us be logical, please. Let us know what we are talking about.

Pastor : Indeed, we must be logical. But tell me, could the disciples not say that though Jesus had risen, they did not know where he was.

Abdul : And whom could they have impressed ?

Kofi : None. Excuse my bluntness. But I must be fair.

Abdul : Do you know that Jesus prayed to God that the cup of death on the cross be removed from him.

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Pastor : Yes, he did.

Abdul : And his prayer was heard.

Sam : Let us first see what the prayer of Jesus was. Shall I open my Bible or will you, Abdul, open yours ?

Abdul : As the Pastor likes.

Pastor : Any is good enough for me.

Abdul : All right. Then here it is. "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

Pastor : And what does that prayer mean ?

Abdul : It means that the cup of death on the cross should pass away from him, that is, should be removed, or in other words he should not die on the cross.

Sam : Is it? Do you think that is what it means?

Abdul : Certainly.

Pastor : No. I don't believe that is what the prayer means.

Abdul : What else does it mean?

Pastor : It only means that if it was the will of God that Jesus should die on the cross then he had no objection to it.

Abdul : Pastor ! I never expected this thing from you. You are expected to know better. Was this prayer the expression of 'no objection'. And we read that he prayed three times, and that he was in great agony and his sweat was as it were great drops of blood falling down to the ground. This prayer could in no *wise*, be

an expression of 'no objection'.

It was the expression of an earnest wish to be saved from the death on the cross.

And let me tell you that he did get a promise from God that he would be saved. May I quote from Luke's Gospel: "And there appeared an angel unto him from heaven strengthening him."

It was due to this promise from God that when Jesus was put on the cross and he felt that he was going to die, he cried loudly.

Pastor: And gave up the ghost.

Abdul: Hold on. Listen to me. He cried loudly and said, "Eli Eli Lama Sabachthani?" that is to say, my God, my God, why hast Thou forsaken me. If he had not got a promise from God to be saved from death on the cross, why should he have called on God in these words?

Sam: Although I do not agree with you but I must say that you have read the Bible. When did you do that?

Abdul: And you know what Paul says about this Prayer. You may open the Book at Hebrews, chapter 5 verse 7. Listen: "Who in the days of his flesh when he had offered up prayers and supplication with strong crying and tears unto him that was able to save him from death and was heard in that he feared."

Pastor: I know you are quoting the Bible without full understanding of the Book.

Kofi: Well, Pastor, you might differ with Abdul, but I do not think that is how you should express your difference.

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Sam: Let us be fair to one another.

Abdul: And may I also tell you that Pontius Pilate who was the Governor at that time did not like Jesus to die on the cross.

Kofi: You mean it?

Abdul: Yes, why not. You know his wife had a dream about Jesus and she sent a message to Pilate not to have anything to do with that righteous man.

Sam: Will you please quote?

Abdul: Certainly. Read Matthew 27:19 "When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him."

Pastor: But that does not mean that Pilate did not like Jesus to die on the cross.

Abdul: Will you now read verse 24 of the same chapter: Shall I quote? "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying: I am innocent of the blood of this just person: see ye to it."

Pastor: Whatever the case. I know that Jesus was put on the cross and he died there.

Abdul: I do agree with you that

Jesus was put on the cross, but I do not agree that he died on the cross. Do you know that Jesus remained on the cross for only a very short time?

Pastor: Of course, but who can be on the cross for that much of time and not die.

Abdul: (smiling) what about the other two persons who were put on the cross: were they not still alive when Jesus was taken down? You know their bones had to be broken. But that was not done to Jesus.

Pastor: Because he had already died.

Abdul: No. It is not so. He was still alive at that time. When one of the soldiers pierced a spear in the body of Jesus, we are told, ' 'forthwith came there out blood and water." Blood and water do not come out from the body of a dead person. And indeed, the time that Jesus spent on the cross was so short that Pilate is reported to have expressed his surprise at his 'death'. "And Pilate marvelled if he were already dead: and calling unto him centurion, he asked him whether he had been any while dead."

Pastor: But is it not written that Jesus cried loudly and gave up the ghost?

Abdul: Yes, it is written that he gave up the ghost. And it was very wise on the part of the writers of the Gospels to have done so. Had they said openly and in clear words that Jesus was still alive when taken down from the cross, Jesus would have been arrested again and put on the cross.

Sam: Yes, I could see your point (Pastor looked at Sam with displeasure).

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Abdul: You know, after coming out from the sepulchre, Jesus kept himself either in disguise or in hiding.

Pastor: In disguise? Don't say so.

Abdul: I do not say anything from myself. You just read John's Gospel chapter 20 verse 15. It says: "Jesus saith unto her, Woman why weepest thou? Whom seekest thou? She, supposing him to be gardener, saith unto him. Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Tell me, if Jesus had not disguised himself, why did Mary Magadelene who had lived with Jesus for years and years, could not recognise him only after two nights and a day.

Pastor: It is because he had changed his form.

Abdul: That is what we call disguising.

Sam and Kofi: Yes, that is disguising.

Abdul: It is an undeniable fact that Jesus, after coming out of the Sepulchre, either kept himself diguised or hidden from the eyes of the generality of the people. He met his disciples at Galilee and at other far off and secluded places. He did not like to be arrested again. That is why at the earliest opportunity that he got, he escaped to another counrry. The disciple who had asked Jesus, "Lord we know not whither thou

goest, and how can we know the way" must have been told by Jesus where he was to go because it was this very disciple, Thomas, who followed him and died at Madras. India, where there stands today a big Church on his tomb.

Pastor: Well, I think it is time I left. I shall be glad to see yon people again. I am so sorry that we could not discuss resurrection of Christ which is so very important to our faith.

Abdul: But the death of Chirst is of greater importance.

Pastor: Hope to see you again (went out, called Sam and Kofi out and talked to them outside the room).

Pastor: You know, even the devil can quote the Bible to suit his purpose. You should not take this young man—Abdul—seriously. Leave him alone. I should like the two of you to come to my place next Sunday. We shall have a chat there.

(Abdul also came out of the room with a few pamphlets in his hand).

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Abdul: Well, Pastor, this is for you. Do read them at your leisure. He handed over the pamphlets to the Pastor who bade him good-bye and went away).

Sam: Now, Abdul! let us know in plain words whether you believe Jesus to have died on the cross or not.

Abdul: No, not at all. Jesus did not die on the cross. He was taken down alive and later on he escaped to India where he died a natural death at the age of 120 years.

Pakistani Nationalism and the Mullah

Below we reproduce an extract from an article "Pakistani Nationalism and the Mullah" published in the Pakistan Times of Dec., 11, 1974.

The other danger to Pakistani nationalism is much more insidious, and is working under labels which are very difficult to define clearly Maudoodite and old Congressite Mullahs, it is well known, opposed Pakistan movement in the name of Islam. Both had a job to do in the pre 1947 days and they did it as well as they could. Since Pakistan movement was not a religious movement but a political one—as the Quaid-i-Azam so clearly defined it—the use of Islam to negate Pakistani nationalism was doomed to failure. The masses of Muslims in India were in the Pakistan movement because they were a national group which was alienated by the Hindu nationalists as outsiders, and hence threatened with political, economic and cultural submersion by a permanent majority in a democratic, seemingly secular but essentially Hindu revanchist, majority While the Congress Mullahs called on them to abandon their Pakistani national ideal in the name of a united Indian nationalism, the Mau-

doodites told them that Pakistani ideal was un Islamic because its leadership comprised secularist Muslims—who in the opinion of Maudoodi were no better than non-Muslims.

The masses of Muslims rejected the call of both Maudoodi and the Congress Mullahs.

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Ever since the beginning of Pakistan both these obscurantist groups have been trying to win favour with the masses, and working hard to cover up their pre-1947 opposition to the political ideals of the Muslims as best as they can. During the period of Yahya Khan they concocted a new formula for this purpose. They started saying that the boundaries of Pakistan are not really geographical but ideological, and that Pakistan being an ideological state cannot permit alien ideologies to be propagated within its boundaries.

Negating Pakistan

The attack obviously was on socialism. That the attack was equally on Pakistani nationalism was not recognised at that time, although Maudoodite Minister of Information of Yahya Khan went so far as to declare that the geographical boundaries of Pakistan are of no importance compared to its ideologiacal boundaries. This attempt at counter posing Pakistani nationalism, which cannot but be geographical, to Islam (because what Maudoodites mean by Pakistan ideology is nothing more than their peculiar version of Islam) was an underhand way of negating Pakistan.

This negation of Pakistan and Pakistani nationalism has again come into the open. The new resolution of Maudoodities passed at their recent conference (9th to 11th November 74) at Lahore is quite explicit in context. Alongwith socialism, this resolution condemns, nationalism as treason" towards the belief in Khatm-i-Nabuwwat and contrary to the Constitution of Pakistan. This resolution if accepted by the Government would make it a crime to talk of Pakistan nationalism in Pakistan—a prospect which may be regarded as comical. but can nevertheless lead to quite tragic consequences. It is no more than the original stand of the Maudoodi party in regard to Pakistan when it was a movement and not yet a reality as the national homeland of Muslims of India.

Acceptance of Hajj

(Continued from page 16)

for a bit but they refused. I felt irritated and said loudly, What kind of people are these? A child asked for a bit of meat and he was refused. My neighbour heard my remarks. He came up to me and said : We had been without food for the last FIVE days. To save us from starvation I gathered meat of a dead goat from the field. How could I give that meat to your son? I looked up and saw that the man had really been reduced to skeleton. I begged his pardon for what I had said. I made up my mind at once and handed over to my neighbour all my savings of my forty years, saying, EAT AND LIVE AND FOR THIS YEAR LET YOUR BROKEN COTTAGE BE MY SACRED MECCA". Zun-nun burst into tears and embraced Ahmed Ashkak saying : "BROTHER, YOU ALONE HAVE DISCOVERED THE TRUE PLACE OF PILGRIMAGE" — (Hekayatus Salehin).